

American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

VIRGINIA.

FROM GEN. S. C. ARMSTRONG.

Bureau Superintendent.

Opening of new Schools—Discriminating views of a close observer—Hampton College.

FORT MONROE, Jan. 9, 1868.

Several new Schools have lately been opened in the rural districts, under the auspices of the Association, in all of which the teacher's salary only is paid; the parents of the school-children having agreed to furnish the rest. The freed people entered, as usual, into the obligation with great readiness, as I did not call for an immediate assessment at the time of ratification, but when the pro-rata tax is called for they become extremely poor; many are unable to contribute anything, for it must not be forgotten that this houseless and landless people also carries on its shoulders an immense number of the helpless and panpered; that it is really doubly taxed with the burden of their support. Still, few Freedmen work up to a really maximum effort; the true spirit of labor was impossible in slavery, and they are what slavery made them. Every step in advance is at great cost, seemingly a sacrifice—a trampling over their little garden

patch—a tearing down of their little cabins—a getting away from themselves as from a thing to be loathed; all of which is implied in their elevation into a higher, broader life. It is only the educators, I hold, who begin to comprehend the curse of slavery. The Freedman is expected to work harder to get the means of schooling his children; but he don't know what it is to work harder; only patient pleading, earnest appeal and holding absolute necessity before him will rouse him. The best treatment, I might almost say, is tender violence.

But the possibilities are in them; I sometimes see bright boys with manhood in their eyes—their step—their bearing—to lead whom up the “steep and craggy path” seems a high privilege.

The difficulty of collecting contributions from Freedmen for the support of schools is, I think, a complex one, resulting from the absolute poverty of some; the bad faith of others who can, but will not give; their inability to put forth organized effort; want of mutual confidence, and of a true perception either of the importance of education or of their obligation to do their share in providing it for their children. All is summed up in the word *ignorance*, and for *that* they are

not responsible; hence the peculiar force of all appeal in their behalf; an appeal not without deep meaning, for neglecting it will be to tie a mill-stone about our own necks. In the broad and true need of this educational work it is of as much consequence to the North as to the South.

But I am hopeful of presenting at the end of the year a favorable account of the working of the self-help principle among the Freedmen. It should be pressed most urgently and at the expense of some apparent suffering.

I am glad to see from the responses to your Circular that the proposed "Hampton College" has hit the general need; this, by planting the lowest round of the ladder where the young aspirant stands, by coming down with high advantages to the level of our impoverished people and then letting them do the climbing for themselves.

By all means and in every way press this enterprise; bright and earnest eyes are raised in hope to it. Letters have come in behalf of capable colored youth who see no other way of realizing intelligent manhood or of being of use to their race. There is, within these Freedmen, abundant help for themselves; let us put them in the way of obtaining it.

NORTH CAROLINA.

From a Superintendent.

H. S. BEALS.

Progress of Education—Very interesting facts showing great love for the Bible—Sufferings of the poor.

BEAUFORT, Dec. 30, 1867.

The sun, that numbers the minutes, divides the night from day, and marks the seasons, has brought us to the

close of another month and another year.

Its beneficent work, so uniform, so glorious, melting the snows of winter, and maturing the harvests of summer, is not so glorious as its great Prototype, sending down the light of heaven on our work among the Freedmen, scattering away the night, and maturing harvests of human souls.

We are full of surprise and wonder at the rapid development of a race so lately despised by men, and, seemingly, almost forsaken of God.

Our schools during the month have been full of encouragement and promise. More than a hundred men and women of all ages have been constant in their attendance on the night school, almost unwilling to return home at the accustomed hour of closing, or take the cup of knowledge from their lips, lest the spell should be broken. In the day-school, too, hundreds of children here have been storing their minds with knowledge, till, in their daily deportment, they exhibit its delightful adornment.

At Morehead City, in the Wichen-don school, the progress of education is marked and rapid. In a city like this, with less than three thousand people, where, four years since, more than two thousand of them exhibited countenances without expression, uninspired by thought or reflection or definite ideas, to find seven hundred of these with countenances now full of thought, busy in study, reading, writing, and pursuing all the various branches that go to make up an English education, is indeed wonderful.

And to see this work go steadily on against great odds—so many difficulties—children coming in mid-winter to school from five miles distant—coming half clad, often with bare and naked feet—women without bread,

picking up a few oysters on the margin of chilly waters, and hurrying away to school, as if food for the mind, the soul, was better than life! What makes it more beautiful, is the motive most apparent impelling them to this thirst for knowledge—their desire to be able to read the precious Bible. If there is a people on earth in whom an instinctive love of the Gospel of our Lord has not been crushed out, this is the people. From the dark pine forests, many miles distant, they come to me often for a primer, saying, they must learn to read the blessed Bible.

I could show you a Bible, if you were here, “toted” hundreds of miles all through the long war, laid beneath the head many a sleepless night in the damp forest, pressed to the heart in fervid devotion daily through lingering years, and yet he who possessed it waited all these lingering years till his little son from our school taught him to read its glorious truths.

Another, an old mother in Israel, “toted” hers, a large family Bible, five hundred miles, kept it for years, only to have its glorious pages unsealed to her spectacled vision in our day school.

Another that has been borne in the bosom of its owner to the whipping-post—that devilish engine of cruelty—that she might bind to both soul and body the story of her Saviour’s submission, though she could catch but a passing drop from the Infinite Fountain. I tell you, dear brother, amid all the sufferings of these people, hunger and nakedness, and sickness and ignorance, the pine forests for hundreds of miles, echo their daily thanks to God for Freedom with the blessing it has brought.

With all these bright views of present progress and future prospects,

my heart is almost broken with the daily sufferings of the poor. Since I have been supplied with a little from the hand of charity, to relieve cases of threatened death by starvation, the eyes of a suffering multitude are turned upon me.

Would to God I had the graneries of Egypt that I might send joy and comfort unto habitations full of lamentation.

I have been enabled to feed, occasionally during this month, fifty or sixty a day that seemingly must otherwise have perished.

We trust these small supplies may be increased like the five loaves in the wilderness.

GEORGIA

From a Missionary.

MISS E. M. BARNES.

“Week of Prayer” among the Freedmen—An Earnest Exhortation—Female Prayer Meetings—Wrongs and Sufferings—The Brighter Side.

MACON, Jan. 8, 1868.

To-day has been to me one of unusual interest. The colored people here having been informed that this was the week of prayer, and that Wednesday was the day set apart for praying for Freedmen, they gladly responded to our superintendent’s suggestion, that they observe it as a day of prayer for themselves. Accordingly prayer meetings were appointed in the several churches, and were fully attended. A peculiar earnestness seemed to pervade these meetings.

As I entered, one of them, good old Uncle R—— was exhorting the people to a *continued* faith in God. “My brethrin’,” said he, “did ye ever seed sich a day as dis! Prayer meetin’ a week day, at ten o’clock, and all de good Christians at de North a prayin’

for us at de same time! Nobody ha'n't got no right *now* to say to us, 'You can't go to dat prayer meetin'.' No, no, we're free! glory to God, we're free forever; yes, my brethren, *forever*. God has done set us free, and man can't never make us slaves agin', *never*! Jes look back a few years and see how dis strong God has took keer of us. Look how he went and took hold of de President's hand and had him write, 'I abolish slavery forever;' and now children, and children's children, generation after generation, but *no more slaves*. And shan't we trust dis strong God? hold on to, trust Him in every ting? Shan't we trust *de conventions* to Him, though de Devil is round dare tryin' to rob us of our rights and steal um away from us. Pray, my brethren, pray to God. He's stronger dan de devil."

Had we, as a nation, more of this unwavering faith in God's power, would not the work of reconstruction move on more surely? Again, near the close of his exhortation, he said: "My brethrin' and sisters, jes let us hold on faithful to de Lord—a few more days to some of us and we'll be free—and den dat same God who's already give us so much, will give us Heaven, where we shall dwell with Him and be like Him. What! you say we be like God! What, dese poor crippled bodies, cramped all up wid de rheumatis, dese old black bodies dat hab been beat, and scorned, and despised so long; *we be like God*! yes, brethrin', *He has said it*; we shall be like Him, for we shall see Him as He is—glory, glory!" Several prayers followed, each freighted with thanks for God's wondrous dealings with their race, in bringing them out from "under de yoke," especially thanking Him for sending "de teachers" down here, and praying for a blessing on their labors. These outgushings of the

heart's gratitude in such broken language has an eloquence peculiarly its own; and I often feel that many an educated child of God might well sit at the feet of some of these sable fathers and learn new lessons of faith from them.

I notice also this same trusting faith in our weekly female prayer meetings. They all seem to believe that God *means just what He says*. They too pray for "de teachers" with an earnestness so touching in its very simplicity that I am sometimes moved to tears.

And if ever a people needed to *pray* it is the Freedmen. Wronged, defrauded, despised—without God's help what must their future be? So long as they were "chattels," their owners had at least a pecuniary interest in them when sick or distressed, but now they must "take care of themselves"—and sickness to an unusual extent has been among them here in Macon during the past season. Rents behind, heavy doctors' bills, poor health, scanty clothing, almost nothing to eat, and *no work*—this is the summary of the destitution I find among very many of the poor people. Others who get work find it almost impossible to get their pay. Many too are coming in from the country, turned off now that winter has come, having worked hard all the year, and received no pay except their food, and perhaps one suit of homespun, and sometimes not even that. Others have been turned off for voting the "Radical ticket." *Voting*, in these Freedmen, often evinces a real moral heroism, for to some of them it means the loss of employment and the only remaining favors the white people were inclined to show them. When will all these wrongs be righted?

My heart aches, aches as I go among

them and see such destitution and suffering, and feel my utter powerlessness to supply their needs from our limited resources. Could Christians North but come themselves and visit these abodes of poverty and wretchedness, their hearts and hands would open, as never before, to the relief of the distressed.

But I gladly turn to the brighter side; for this picture of the Freedmen's life is not all shadows. There are gleams of sunshine, lighting up its gloom, more beautiful even from their very contrast.

These people are showing a decided adaptedness to a life of freedom, Southern sentiment to the contrary notwithstanding. Many among them are even now men and women who would command respect in any community not under the ban of "color" prejudice. They are already living in their own neat little cottages, built upon land purchased at extravagant prices, and there seems an increasing desire among them to have homes of their own. The temperance movement will, we trust, most successfully aid in this work of elevation.

Our schools continue prosperous, and looking back from this to the beginning of last year, the progress of the pupils is very encouraging.

Sunday Schools also have seemed to take a higher tone. Their teachers are more earnest and self-reliant, and people more interested. We feel that our Union Sunday School Concerts have done much in this respect. Quite an interesting Mission Sunday School has also been gathered, mostly from those families whose children spent their Sundays in play because they were too poorly clothed to be presentable at school.

Thanks to the good friends of the North, through whose donations of

clothing we have already been able to clothe and get into Sunday and day schools a large number of those poor children.

MISSISSIPPI.

From a Teacher.

MISS MARIA WATERBURY.

Calls for Advice—Eagerness to Learn—A Yankee Teacher tries her Hand at Cooking—Bibles Needed—Prayer for Teachers.

SMITHVILLE, Jan. 10, 1868.

I have just closed day school, and will write a little before it is time to begin night school. Last Saturday a woman came to our room to ask our advice about a crop of cotton. Said she had raised cotton for two years for the same man, who had taken her crop to the gin-house and given her some corn, meat and clothing for her family in return for her crop, but had not nearly paid her, and she wanted our advice. She has nine children at home and nothing for them to eat. Said she had been sick. She told a pitiful story. She is a member of the Methodist Church, and appears to be a truthful woman. Another came to me during school hours and wanted me to tell her what one-third of fifty was. Her daughter had raised fifty pounds of cotton for a planter and was to have a third of it. He gave her twelve pounds for her part. She said her daughter "had a mighty clear head on her shoulders, and said it wasn't right," so they brought the case to the school marm to settle. I gave her the right figures, and she left well pleased.

Oh! the wretched poverty here. You would feel like crying to see our scholars hover around the stove, so poorly clad. One, a boy of six years, nearly as white as any one, with

clothing about sufficient for a May-day, had a chill in school yesterday. This was the first experience I have had with chills. I covered him over with a shawl, put him near the fire, which seemed to have no impression on him. After a while I sent him by the Minister—who is being educated in our school—to his grandmother's near by. Thought we should not see him again for some time, but was surprised to see him come into school this morning as usual. Nearly all the scholars are regular in their attendance. I have one scholar thirty years old in my department, who learned all the letters of the alphabet in three days. It seems a great privilege to teach men and women who work so hard as these do to learn. They fairly drink in what we say to them. I wish you could see my class at the blackboard. They are beginning to write numbers. Their faces will brighten up—black as they are—whenever they comprehend something they never knew before.

Since I last wrote you, I have been acting as cook as well as school-teacher. We got so tired of our Southern dishes, I attempted to get up some Yankee ones. Accordingly I went over to "the house," and took a colored woman with me to send on errands. I undertook to make some cake, with the assistance of my black Dinah. I had to send around the premises for eggs and other things that were needed. At last I got ready to begin my cooking. Mrs. S., the lady of the house, came into the dining-room, looking the picture of wonder, exclaiming, "You can't cook, can you?" and seated herself to see the performance. She had never seen any pumpkin pies, and when I informed her that they were much used at the North, she wondered greatly; said they stewed the pumpkin and sweet-

ened it. In about an hour's time I got my cooking under way. There being no candle in the house, Mrs. S. told a colored woman to get some pine and make a light on the hearth, which was done. So with my colored assistant holding a lighted pine knot over the table where I was at work, I finished my cooking for that time. The next day I was making some ink to be used in the school, and the colored friends had to see me do that, and know all about it. One of them declared "the Yankees could do everything."

The stock of spectacles I brought find ready market. One woman from twenty-five miles away, coming here to visit her friends wanted a pair of glasses very much, but had no money to buy them. I gave her a pair, with which she seemed greatly pleased. This woman had heard of our school. It seems to be the chief subject of conversation. She started home to move her family here to attend the school.

We have formed a "Band of Hope" for the day scholars, to which we have attached 36 names; also a temperance society for the older ones, to which we have 33 names. They find it hard to give up the habit of drinking and seem to think it quite wonderful that people should be able to exist without drinking.

They have started a prayer-meeting or rather moved one that used to meet at a private house to the school-room—have it Saturday evenings. Last week, I should think, a hundred were present, and an invitation was given for those who wished to become Christians to go forward to the front seats, there were eight or ten, some of them among the most intelligent of the Freedmen; one of them I spoke with after the meeting. He seemed very earnest, wanted to

know if I could sell him a Bible. I have none to sell or give away. Do send us a supply immediately.

I will give you the names of some of my scholars: Raspberry Jones, Pink Jackson, Parson Dunlap, Georgiana Tubbs, Bully Stegall, Alabama Nunn. Alabama came a mile to school and brought her baby three months old in a rain storm. She bid us good day when she left, saying with a look of satisfaction, "Well I've been to Sunday School once."

I never thought I could be so much interested in any work as I am in teaching and helping these poor destitute people. I would not exchange situations with the highest lady in the land. We have been to no meeting since we left home except those of the Freedmen. The colored minister said in his sermon last Sabbath: "Thank God Heaven's been measured; its big enough for everybody; come then, black man; come, red man: come, white ladies; come, everybody." In the prayer-meeting, they prayed for their teachers. One prayed that "God would throw around them the conveniences of life"—a prayer that needs to be heard and answered, if we wish to have health and strength preserved, so we can do much good. Another prayed that "God would surround us with a wall of love, and that he should let a cloud rest down upon us; that He would be our protector and guide, our guard, and our shield."

KENTUCKY.

FROM REV. JOHN G. FEE.

Growth of the Church—Prosperity of the College—Anti-caste—Great need of new Church edifice, and more funds for the College.

BEREA, Feb. 6, 1868.

The 15th of last month was the close

of the year of Missionary labor at Berea. The year has been one of toil, and of anxieties, but of blessed results. During the year some 36 persons have been added to the Church at that place. Almost all of these were added on profession of their faith. Christians have grown in grace and are realizing daily that every member of the body has its function to perform. Our congregations keep up in interest and grow in numbers. Even in coldest weather, in an unplastered box-house, the people come and almost every Lord's day the house is full. Unless we can erect a larger chapel before the middle of May we shall not be able to accommodate the people who will come.

Our Sabbath school averages nearly two hundred scholars, and is growing in interest. We need a good Sabbath school library.

The literary Institution planted here is also increasing in numbers and interest. During the last term there were 254 pupils in attendance; during the year over 300. Little more than one third of these are white. The school is harmonious in an eminent degree. To treat all persons with Christian courtesy is a fundamental requirement in the Church, the Sabbath school and in the "day school."

This principle has been taught and practically maintained from the very beginning of the Church, in 1854. When we secured a charter for a college we incorporated the same in our Constitution. All who come know they must cheerfully conform to this rule or leave. We seek to make this a matter of Christian privilege rather than a legal duty. We teach that when Christ Jesus took upon him human nature, he dignified the nature of every man; and that it is Christ-

like and noble to treat with kindness those who have been proscribed; and thus infuse into them hope. This hope is worth far more than food, clothing or even book knowledge. It inspires the resolve to get food and clothing and knowledge, that the man may have position and do good in society.

In our effort to carry out this principle, so vital to a true exhibition of the gospel, and so vital to the peace and well-being of society, yea the efficiency of our government, God has wonderfully helped us in sending a corps of teachers who enter into the work, not from constraint or dogged resolve, but with ease, facility and pleasure. They have a heart for their work; as one said to me with joyous eye and pleased countenance, "*I feel that I have found my mission.*"

Our lady teachers room in the same buildings with the female pupils, and eat at the common dining hall with the pupils of both sexes

These teachers are ladies of good families, of culture and Christian sympathy. They are esteemed by all, for their labors of self-denial and love, and are a most effective instrumentality for good, in inducing self-respect, gentleness of manner and good conduct.

This good work is widening constantly — pupils are coming almost daily. The respect of the people in the region around is increasing and doors for preaching, and planting other schools, are opening in every direction. We are straitened only for the requisite means. At the Berea school every room is full, and so desirous are many for knowledge that they are willing to crawl up into low attics and there endure cold and privation.

We cannot accommodate others

who are preparing to come unless we have means to erect a larger chapel and a larger boarding hall. Indeed we cannot meet present running expenses without aid—many are the outlays incident to an enterprise in its beginning. "Why should the work cease." Our cry is to God and His stewards.

MR. FEE ADDS A FEW WORDS IN REGARD TO CAMP NELSON.

After a week I go to Camp Nelson, and hope there to get hold of property for a school. The Church there is doing well—over 100 additions since August last.

From a Teacher.

With the utmost care we can exercise, our teachers are sometimes sent to places where the home and school-house are not prepared as we had been led to suppose they would be. We present to our readers, in the subjoined humorous sketch, a picture of the consequent privations, and of the abundant good nature with which such vexations are endured. We need scarcely give assurance that the difficulties of the situation were speedily relieved, for soon the home of the teachers was supplied with a fair share of modern conveniences, and the school mentioned at the close of the letter gathered.

Jan. 8, 1868.

I have been waiting until we should be settled before I wrote you. We have at last reached our post. We have been here nearly a week, and are still living in primitive style. We were here three days without even a bed; at last by our united efforts we succeeded in obtaining that. We are still minus chairs and dishes and about every other article of furniture. Fortunately we have some tin ware, which answers various purposes besides its ordinary uses.

One needs to be a Missionary a while to appreciate all the uses to which a tin plate can be put; a long one answers for a plate for two persons; one corner can be partitioned

off for salt, another for sauce, another for bread, and a potato in the middle. This same tin plate will make an excellent mirror. In the absence of chairs, the floor, (my present location) is not a very bad seat, and one can use their lap for a table if necessary. Shovels and tongs are quite useless extravagances as long as one has fingers—liable to get burned sometimes, but Missionaries must expect that. Add to this the fact that our stove smokes most outrageously, causing us to shed a great many tears, and you have some idea of our internal arrangements.

Our home from the outside appears to be a very neat little cottage, but when you open the door, "what a fall is there, my countrymen!" unceiled and unplastered walls whose rough barn like boards are well adorned with wasps nests; these however have nearly disappeared since our arrival, owing to a vast amount of poking and pounding. We wash our own windows, do our own cooking, kill our own lizards, cut our own fingers, burn our own faces, and hold no one responsible. Our house at night is made luminous by the light of one tallow candle set in a tin pepper-box; we think candles are less dangerous than oil, and pepper-boxes are less expensive than lamps. Add to our other blessings a contented mind, and you will see we have very much for which to be grateful. I should have told you about our school, only we have none; school houses are scarce about here. We have the prospect of a very large school.

MISSOURI.

The "Missionary" for Freedmen.

A good friend writing from HANNIBAL, Mo., enclosing some money and a

list of names of Freedmen to whom he wishes our paper sent, says:

"Three years ago all of the above commenced learning a—b—c, &c. Now I am glad to say we have a Sabbath School of about 200 and a day school of about the same number, with good teachers and a new school house, erected under our new free State law. The prospects are encouraging."

From a Teacher.

MISS MARY FARRAND.

A "Surprise" for the Teacher—A Contrast—Efforts of the People.

PALMYRA, Jan. 4, 1868.

After an absence of five months, I am once more at work among my people. They had been expecting me with feelings of deep satisfaction for some time, and had a surprise in store for me. And a very pleasant surprise it was too. A new church building had been erected during my absence, well lighted, comfortably finished, and containing a stove large enough to warm the whole room comfortably. A foot bridge had been built across the creek, thereby shortening the distance to my home, and enabling me to get to my school-house without going to the top of my shoes in mud. Five cords of wood lie snugly piled up at one side of the house, suggestive of comfort through the whole winter. You remember that last winter, through two months of cold and dampness, we had no fire at all in my school-room, the roads being so bad that wood could not be brought into town. Do you wonder that I feel very comfortable this winter? The colored people have taxed themselves to their utmost ability in building their house, and they may justly be proud of it, for it has been planned, and the work done almost entirely by themselves, proving that they have executive ability.

American Missionary,

NEW YORK, MARCH, 1868.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

Another Meeting in Scotland.

A meeting was recently held in Glasgow, Scotland, in behalf of this Association and the Freedmen, of which a friend thus writes :

"It was immensely large and very enthusiastic. It was probably the grandest demonstration that has been held in Great Britain for our cause. The Duke of Argyll presided. His speech is spoken of as the best he ever made. It was an hour long. This threw the other speeches into late hours, and although the meeting was protracted till nearly 11 o'clock, the interest was sustained. The grand audience of 4000 was in the best of spirits. We had the first men of Glasgow on the platform."

We hope to give a more full account of the meeting in our next number.

Armageddon.

A ministerial friend once told us that he had just preached a sermon to prove that the last great battle before the millenium was to be fought in this country; in other words, that when "God gathered them together into a place called in the Hebrew tongue Armageddon," the great battle plain was to be America.

We have no great faith in such special interpretations of the book of Revelation, but there are some facts that indicate that there is a gathering of earth's population here, and the consequent struggle of the vast forces

of moral good and evil. Heathen Africa has had her people brought here until now they number millions. China has already begun to unbar her Celestial gates to let loose her very terrestrial masses to enter the Golden Gate on our Western shores; and when the Pacific Railroad is completed, we may expect them to come in greater numbers, and to spread themselves abroad in our country.

Romanism has not only come but is taking the chief places in our cities and towns by vast cathedrals and churches.

With all these elements around us, and whatever else may come, as well as the depravity and vice which is indigenous, it is manifest that a great battle is before us. We cannot shirk the contest if we would. We can gain no victory by abuse, denunciation, or party contests. *We must conquer by love and truth.* The colored race, as being early here, and now in circumstances to call for most immediate effort, must first be won to Christ and the country. If we succeed in this, and make them good citizens, enlightened Christians and active Missionaries to Africa, we shall have manifestly made the proper use of this people's presence among us—we shall have shown that we understand the Providence of God, and are ready to respond to its call. In like manner, and with like results, may we meet and greet and win to Christ, the Chinaman, the Papist, and all other comers.

With the Romanist the contest is urgent. He is not a negative power, but active and untiring, determined to conquer, *and just now striving to win to himself the colored race in America.* A dark day will it be for our country and for Christianity if he adds these unlettered multitudes to the obedient masses he already controls. We must

anticipate Rome, by saving these people for Christ and liberty. If we fail in this, we fail in our duty to them and to Romanists themselves. Our success in educating and evangelizing the colored people will be the test struggle for the whole vast conflict.

Theological Miscegenation.

The following slip, which we cut from a Boston paper, presents a most remarkable plan for mingling orthodoxy and heterodoxy—Unitarianism to furnish a theological professor for an orthodox colored College, and supply books and tracts to be distributed by the orthodox colored people. It will be seen that one of the speakers (Mr. Lowe) expressed "a feeling of surprise at this movement: surprise, not that Unitarians were willing to co-operate with another sect, but that another sect was willing to coöperate with Unitarians." Our surprise comes in also at just this point, for if Unitarianism is right, orthodox worship is an idolatry, but if orthodoxy is right, Unitariansim denies the Lord that bought us—a somewhat grave matter according to the Scriptures.

THE AFRICAN METHODIST CHURCH IN THE SOUTH.

A public meeting of the Suffolk Conference of Unitarian and other Christian Churches was held yesterday afternoon in the South Congregational Church, for the purpose of hearing a statement of plans for co-operating with the African Methodist Episcopal church in the South. The Rev. E. E. Hale conducted the exercises of the occasion.

The first speaker was the Rev. Charles Lowe, secretary of the American Unitarian Association. He stated that at the last annual convention of the African Methodist church, held in Baltimore last spring, the Rev. John Ware of Baltimore, and the Rev. Dr. Ellis of this city were cordially received, and at that time communication between that church and the Unitarian church was begun. A definite plan for co-operation had been formed, comprising two

branches. The first was the distribution of books and tracts, and the second the education of the ministry. Regarding the first, he said it was proposed to furnish libraries of books to be selected by a joint committee of both churches. If tracts were provided, the African churches would distribute them through the South. Concerning the education of the ministry, Mr. Lowe said that it was proposed that the Unitarians send a professor from their church to the theological college in Charleston. This was not conclusively settled, however, and a conference on the subject would be held to-day. Nevertheless, \$5000 was needed for the work, at all events. Mr. Lowe spoke of a feeling of surprise at this movement; surprise not that Unitarians were willing to co-operate with another sect, but that another sect was willing to co-operate with Unitarians. He likened the relations between the Unitarian and the other denominations to those existing between Jews and Samaritans in Bible times.

At the conclusion of Mr. Lowe's address, Mr. Hale read communications from Rev. Dr. Pierce, Rev. Dr. Gannett and the Rev. Dr. Robbins, commending the African Methodist church as the most efficient religious instrumentality in the South.

The Rev. Dr. Ellis then made an address, relating his experience in the Baltimore convention of the African church, commending its character and expressing the belief that to pour into the troubled elements at the South the holy influence of pure and liberal religion was the most effective and certain means of reconstruction.

The Rev. Mr. Brown, of the African Methodist church, then addressed the meeting. After expressing the gratitude and encouragement which he felt at the sympathetic sentiments which he had heard, he reviewed briefly the history of the African church and showed its rapid increase. Mr. Brown related anecdotes showing the good effects of tracts, and urged the importance of educating the ministry.

Rev. Mr. Tiffany of Newton, followed and made an address eulogistic of the negro character. He was succeeded by the last speaker, Mr. Matthews, an agent of the African church, who said that the church was not an experiment, having been established fifteen years, owning in church property over \$2,000,000, a college, a paper having a circulation of 10,000 copies, and a quarterly magazine.

"Sabbath at Home."

This young monthly, published by the Am. Tract Society, 28 Cornhill, Boston, comes to us with an attractive appearance and an excellent typogra-

phy. We are happy to add that the matter is not only entirely *safe* for families, (which is a great thing,) but it is also interesting and instructive. We take the liberty of transferring from it, to our columns, part of an article headed "Hours with African Explorers," from the pen of Rev. S. J. Douglass, expressing here again, as elsewhere, our regrets that our narrow space compels abridgement.

• • •
Freedmen's Savings and Trust Company, Washington, D. C.

Total amount of deposits for Nov....\$191,485 44
Total amount of drafts..... 169,215 99

Excess deposits over drafts.....\$ 22,269 45

Total deposits.....\$2,809,003 37
Total drafts..... 2,252,330 66

Total due depositors.....\$ 556,673 31

[The above report of the deposits of the Freedmen is full of promise for the future. If, under all the disadvantages of their recent freedom, the hostility of their former masters, the instability of their civil state, the want of tools, seeds, land and capital, and the disappointment of short crops, the Freedmen could save so much, what will they not do when their industry shall have the ordinary facilities, and be blessed with the usual results?—ED. AM. MIS.]

• • •
THE SOUTHERN SITUATION.

An intelligent correspondent writes so graphically to the *Advance* from Mobile, that we feel more than usual regret that we have not room for the whole letter. We ask especial attention to his statement respecting our work at Mobile.

MOBILE, ALA., JAN. 15, 1868.

POVERTY.

It is startling to measure the real *poverty* of the South. We have nothing like it at the North; we never have had any thing like it. If any citizen of the Interior thinks Internal Revenue taxes a burden, and in his inner counting-room laments the cost of the war, he should spend a fortnight in the midst of a people who

staked everything of moneyed value on the wager of battle, and *lost*. The Illinois Central Railway reaches from Chicago to Cairo, 365 miles. The Mobile and the Ohio Railway reaches from Columbus, Ky., to Mobile, Ala., 472 miles. Take a strip of territory five miles wide on each side of each railway, and I believe the *mere fencing* along the Illinois Central worth more money to-day than the total improvements along the Mobile and Ohio road, omitting only four or five of the larger towns. And this is but representative of the whole truth. The planters have literally nothing left, save the bare land. Since the war little planting has been done except upon Northern capital. The crops have not once been remunerative, and every year the country has lost ground. No preceding year has proven so disastrous, on the whole, as the year just closed.

WHITES STILL REBELLIOUS—A SOUTHERN MINISTER.

But the people are not more poor than they are *rebellious*. There seems not to be a drop of blood in a Southerner's veins (with honorable but exceedingly rare exceptions) which does not tingle and leap with hatred of the new order of things. Mayor Horton said to me: "All our sufferings (as Unionists) during the war were insignificant, when contrasted with our sufferings since the close." This bitterness is but the remnant of the harvest of which the war gathered a portion. Governor Patton introduced me (at Montgomery) to one of the ablest and unquestionably one of the sincerest clergymen in the State. We sat down together as Christian ministers to find points of agreement. At the end of an hour we rose up again, having found none beyond the forms of politeness and a few general protestations. I never more sincerely desired

to agree with a man; I never tried harder to avoid extraneous issues: I held him constantly to the single issue of Impartiality. He boasted that he was no Democrat—did not believe in absolute universal equality, etc: I made haste to join him, saying, "The party of Union and Emancipation are with you; we are not for Universal Suffrage—but Impartial Suffrage." In an instant he was found farther than ever away;—"Your talk about Impartiality is nonsense—is moonshine."

"Come then at once to the Christian standard. Surely you and I are agreed in believing that in CHRIST JESUS there is neither bond nor free, Jew nor Greek, black nor white. As CHRISTIAN men we agree that there can be no equity where there is respect of persons; if a black man learns to read, learns to write, learns algebra and Latin and philosophy, earns a homestead, shows himself a gentleman, a Christian, a scholar—will you lead drunken Irishmen to the polls and shut him away?"

"*Certainly I will, Sir!* The negro is of another race; he is not the white man's equal, he can never become the white man's equal. The experiment you are forcing upon us is no experiment, and can have but one, and that a ruinous, result. No conceivable military despotism could be so unwelcome to us as a civil government in which negroes shall have a part."

This doctor of divinity seemed one of the coolest and most deliberate of men. The passion was as quiet and colorless as white heat.

I find him anything but an exceptional man. I find nine hundred and ninety-nine of every thousand of the "old citizens" possessed of precisely his spirit, and upon every occasion pouring out abundance of similar bitterness.

AMERICAN MISSIONARY ASSOCIATION IN MOBILE.

The educational enterprises undertaken in Alabama by the American Missionary Association have been generously fostered by General Swayne, in whose recommendations General Howard has implicit confidence. Besides promising and permanent foundations secured by the Association at Selma, Talladega and Montgomery, a crowning and extraordinary success has been consummated here within the last few days. Generously assisted by General Howard, upon the intelligent and earnest recommendation of Major James Gillette, the sub-assistant Commissioner of the Bureau for this part of the State, warmly seconded by General Swayne, the Association has come into the title, in fee simple, of a college property, worth all of its original cost, which was upwards of sixty thousand dollars. Two gentlemen of Illinois, who have, for two years past, contributed largely toward the current expenses of the schools here, made a handsome special contribution toward the necessary purchase money, and if their consent is secured, the college will bear a name long honorably distinguished among Christian educators.

The college building is of brick, four stories in height, and surrounded by four acres of garden, fronting upon the most aristocratic street in the city, and situate in the most aristocratic of its neighborhoods. It affords accommodations for 300 pupils upon the main floor, and by inexpensive changes can be made to accommodate 700 to 800 within its substantial walls. The school rooms are supplied with modern furniture and apparatus throughout, and the system of education now afforded the colored children of Mobile is in nothing inferior to the best advantages within the reach of the

whites. The superintendent of the schools of the Association here, who has been a resident of the city since the close of the war, will be a member of the State Board of Education, if the new Constitution carries, and will render important assistance in securing a wise and impartial school system for the State.

The Association is fortunate in the employment here of a rare corps of teachers, who now daily instruct upwards of 500 pupils. I was a guest in the Mission family for a few days, and have seldom seen, North or South, so amiable, orderly and Christian a household.

I understand it to be the plan of the Secretary, whose long-cherished hopes at length find so grateful fruition, to make this, first, a graded school with a normal department at the top, and later, a full college, with a preparatory department, after the plan of colleges in the Interior. He will also send here, at an early day, a Christian pastor, to preach the gospel of purity and charity. No more promising foundation has yet been laid, either East or West.

ABROAD.

HOURS WITH AFRICAN EXPLORERS.

BY REV. S. J. DOUGLASS.

From "The Sabbath at Home."

THE fate of the land of Ham has been a peculiar one. Appearing in history along with the very first of the nations, it presents the strange fact of passing into a long period of forgetfulness and darkness, from which it is only now beginning to emerge. * * *

What sort of land is this just now emerging from the darkness? What are the people, whose beginnings in remotest ages we have seen? What is the hope of that land? * * * Shall indeed Ethiopia stretch forth her hands unto God?

To answer these questions we propose to journey in thought through that country, go about its circuit, traverse its length and breadth, learn what it is, by whom peopled,

and seek out, if such there are, the foundation-stones of Christ's glorious temple there, that shall rise when he shall rule from sea to sea. To this end we shall follow the guidance of trust-worthy men who by weary years of toil have opened the long-closed door of Africa to the world. * * *

Events are tending to turn more and more the eyes of the church thither; and in our households, where the many thrilling tales of African travel are read, the rich and permanent fruits of these travels should be also received. * * *

[After describing the fertile belt along the Mediterranean, and the Sahara Desert lying south of it, the author proceeds:]

Here, again, is a third belt differing as decidedly from the two north of it in the race and character of its inhabitants as in its physical features. * * Here we are in Africa proper, a land watered by rivers and lakes, drenched with periodical rains; out of the black, rich earth, under a torrid sun, bringing treasures of vegetable products, in fullest profusion; while the moisture and heat united dye the skin of the natives a jetty black, crisp the hair, and develop the full, rounded form of the true negro.

It was a long struggle that gave us our knowledge of this luxuriant inland section. Until seventy years ago we only knew of it as the exhaustless source of slaves for foreign markets; and only a dozen years since Dr. Barth explored it at the peril of his life. It is only just that we linger here and examine with some care what was laid open with such risk and suffering.

* * * * *

SKETCH OF EXPLORATIONS.

These began, in this section, near the end of the last century. The story of Mungo Park's travels there, and his sad fate, made Africa seem to our childhood like a land of incredible dangers and cruelty. His painful journey, his captivity in the hands of the Moorish Ali, his nakedness, and hunger and thirst, his exposure to burning suns and drenching rains, made, years ago, a lasting impression on our mind. Once, on the border of the desert, upon his escape from the Moors, after suffering intolerable thirst, he swooned on the sands, his horse's bridle still in his hand. Here he lay long insensible; and when at length he contrived to drag himself forward, and clouds arose with the evening and he had already opened his lips to catch the cooling drops, in an instant he was enveloped in a storm of sand. At last came the patter of rain-drops, and by wringing and sucking his clothes he was refreshed. Who does not remember his drinking with the cattle at their watering trough,—driven to it by the savage Mohammedan herdsman, or his dreams, when in captivity, of the clear, bubbling streams of his native land? Who

can forget that plaintive chant of the poor but kind hearted women, as he rested in their hut, and they worked on at spinning during the night:—

"The winds roared and the rains fell;
The poor white man, faint and weary,
Came and sat under our tree.
He has no mother to bring him milk,
No wife to grind him corn."

Park was among the first who went out under the "African Association, formed in London in 1788, to promote discoveries in Africa. He set out in 1795. Ledyard had preceded him, searching for the source and direction of the wonderful Niger, the name of which alone was known to the civilized world. He had perished.

(To be Continued.)

Obituary.

Death has been more than usually active among us of late. Since the opening of our working year, in October, we have lost Mr. Ayer of Atlanta, Mr. Greeley of Florida, Miss Hill of Hilton Head, and from our last year's corps of teachers Miss Annie Allender, and Mrs. Clift, better known to us as Miss Julia M. Marshall, or "Miss Julia," as her pupils called her. Miss Allender's death took place on the 2nd of December. She left Georgia in June last, being then in such a state of weakness, that it seemed doubtful if she could bear the long journey. More than once she had fainted in her schoolroom which she quitted finally, only a few days before setting her face toward the North. It was distressing to those around her, to see her wasting strength, and increased sufferings; yet her bright and buoyant spirit held out to the very last. Some letters which we have been privileged in seeing since her death, give a very touching and beautiful account of her last days. She faded away gradually; but had no fears, no shrinking from death. She had learned to look upon it as a blessed deliverance from pain, and as the gate to everlasting life. She spoke freely of her Saviour and her unwavering confidence in Him, and repeatedly begged her friends to shed no tears over her departure.

To Mrs. Clift, death came in a totally different way, and was so sudden at the last, that there was no opportunity to exchange even a word with her on the subject. She quitted the work at the close of last year's school term, only to be married to one who

was deeply interested in the welfare of the colored people, and who purposed making his home among them.

On the first morning after their marriage, Dr. C. began a course of Bible reading, and at his wife's suggestion read the first Psalm. Steadily was the habit kept up, until, a day or two before her fatal sickness, they read together that touching passage in Ezekiel: "Son of man, behold, I take away from thee the desire of thine eyes, with a stroke—so I spoke unto the people in the morning, and at even my wife died."

A few hours of sharp pain, a brief season of weariness and stupor, and the happy union of seven months was closed on earth for ever.

Mrs. Clift was peculiarly successful as a teacher of the Freedmen. "Her school was among the prettiest and best conducted it has been my fortune to see" is the testimony of an eye-witness. She seemed to possess that rare gift in a teacher, of securing good discipline, without severity. Perhaps one secret of this was her unusual skill in training her scholars to sing. She subdued them, controlled them, governed them by music; her own voice the only instrument by which she accomplished it all.

Cut off in the midst of life, health and hope, Mrs. Clift's death speaks loudly to us all, saying, *That thou doest, do quickly.*

Since the above was written, the departure of another who has labored long and faithfully among the Freedmen, has been reported to us. This time death has come very near, and taken the daughter of our beloved associate, Rev. S. S. Jocelyn. For three years she was among our most faithful Christian teachers, first in South Carolina, then in Florida. Fifteen months ago, she was married to Mr. N. C. Dennett, cashier of the Freedmen's Savings Bank, Jacksonville, Florida, and from that time has performed much volunteer labor there. She died at Jacksonville, Feb. 1st, one week after the death of her infant. During her brief illness she was much of the time unconscious, and hence said but little in view of approaching death, yet testifying her love for Christ, and saying "I am ready to go when God calls me." But those who knew her needed no death-bed testimony; her

works had borne abundant witness to her oneness with Christ, and her love for his work among the poor and needy.

She had, in an unusual degree, won the confidence and love of the colored people, old and young, and with tearful interest they sought the privilege of strewing her coffin with flowers and planting trees at her grave; and in large numbers they attended her funeral. "Blessed are the dead, which die in the Lord."

CHILDREN'S DEPARTMENT.

From the Child at Home.

The Child Missionary.

I want to tell the readers of "The Child at Home" about our little Winnie—our child-missionary, as we call her.

A little time since, while she was visiting in the city, she heard that there were two criminals in the jail under sentence of death; one of whom, especially, seemed very hardened. She became very earnest to go and see him, and pleaded so importunately, that her mother granted her request, and carried her to the jail. As they entered the cell, he was sullenly sitting in one corner, all manacled. Winnie went softly up and stood in front of him, saying in a low, sweet voice, "Man, I've come to see you to know if you love Jesus: does you?"

The man said roughly, "Go away."

She continued: "Please, man, let me stay. I want to tell you about Jesus: mayn't I?"

The convict made no reply. So she commenced, and, in her own simple language, told him about the life of Christ, his sufferings, and his death on the cross. She finished by saying, "Man, Jesus did all this for you: don't you love him for it?" The hardened convict burst into tears, murmuring to himself, "Oh, what a sinner!" Then Winnie strove to com-

fort him, telling him, "if he had been naughty, Jesus would forgive him." The man, in broken words, tried to tell them part of his history. He had formerly been an upright man, and a member of the church; but, by degrees, he became a backslider, and fell into other sins, "until, at last, I am here," he added.

The hour had now come for them to leave; but Winnie begged him, in parting, "to love God, and ask Him to forgive him." The next day, Winnie and her mother went to see him again, and a very different face greeted them from that of the preceding morning. He told them, that, ever since they had left him, he had prayed, and wrestled with God, and that now he trusted he could humbly say, "that although he was the chief of sinners, yet God, for Christ's sake, had forgiven his great sins."

Winnie went home that day with a joyous heart. May she, as she grows older, never lose an opportunity of speaking for Jesus! and, at the last day, may there be many stars in her crown of rejoicing! And will not all the children try and truly love Jesus, and do all in their power that others may love and serve him also?

MORNA MAY.

What a Sixpence Did.

'My child,' said a mother to her daughter one day, 'what have you done with the sixpence which you got from your aunt?'

'I have given it to a bad boy, mamma.'

'To try and make him good, my dear?'

'Yes, mamma; but tell me, do not the birds belong to God?'

'Yes, my dear, we and all other living beings belong to God, and He tells us in the Bible that not one, even the smallest bird, is forgotten by Him.'

'Well, mamma, this bad boy had caught a little bird and was taking it to town to sell it. Poor thing! it cried as loud as it could; and tried to get away; but the bad boy held

it by the beak, that it might not cry. I think, mamma, he was afraid God would hear the poor little bird, and punish him.'

'God hears every cry, my dear, and will punish the wicked. What did you do?'

'I gave the bad boy the sixpence, mamma, that he might let the bird fly away. O! if you had seen how happy it was when it was set free, you would have been pleased.'

'Yes, and I am pleased at what you have done. God loves everything that he has made, and we show our love to him by being kind to all things, great or small, which he has made.'—*Christian's Friend*.

That girl will work for freedom and for God on a larger scale when she grows up.—
ED. RELIGIOUS HERALD.

BENEVOLENCE AND SACRIFICE.

A Generous Church—An Active Pastor.

The second church in Norwich, Ct., have exercised a most commendable liberality towards the Freedmen. The Schools, and the chapel connected with them, under charge of Mr. Rockwell at Macon, Ga., has been the special object of their benefactions.

The following brief extracts from a letter written by Dr. Dana give the amounts contributed, and indicate the purpose of the pastor to watch over the child which the gifts of his people have aided in creating. We cheerfully consent, as sponsors, to the name with which he proposes to christen it.

NORWICH, Ct., Feb. 3, 1868.

I forward you \$67 50 which sum is what remained over of our ladies fund for Freedmen's Sewing Society. I have seen a letter from Mr. Rockwell acknowledging from us through your treasury \$1,139, and forwarded direct to him \$100 more making a total of \$1,239. This additional sum sends the amount up to \$1,306 50 and then adding the \$300 of the Sabbath School, it entitles us to the grand total of \$1,606 50.

Will you inform me when Mr. Rockwell hopes to dedicate his chapel? I am in hopes I can go on and be present, and with your consent christen it the "Norwich Chapel."

Should I go I will spend a few days at Macon, visit surrounding stations, and come home to report your good deeds.

Can I specially serve you while there?

M. M. G. DANA.

We are happy to add that other Churches, and the citizens of Norwich have laid us, and the Freedmen, under similar obligations by their large liberality in aid of our institutions under charge of Mr. Ware, at Atlanta, Ga.

From an aged Man.

GOSHEN, Vt., Jan. 1, 1868.

In my last communication I said it was probably the last donation I should make for my suffering brethren of the South. A few days will complete my four score years. I had laid by a small sum, a small one indeed, for my comfort and support in my enfeebled old age. But in reading of the extreme destitution and suffering of the Freedmen for whose liberation from bondage I have so long labored and prayed, I cannot close my heart or hand from administering another five dollars for their wants; I wish it were multiplied a thousand fold. Take it and use it as you shall judge it will do most good. And may the blessing of God go with it, and the labors of your beloved Association.

From a Pastor.

A Young Girl's Sacrifice.

Enclosed find three dollars, which goes to you under the following conditions. A young girl in my church, not in good circumstances, who earns a little once in a while by working for other than her own parents sends it. Now it is with these littles mostly that she clothes herself. Well she was about buying her a beaver cloak, such as all young ladies wear this year. She had arranged for making it when she heard me read from the

"American Missionary" an account of the suffering colored people at the South. So she came around to tell me she was not going to have a cloak but was going to send this money to these suffering ones South. So she goes to church, &c., with her plain shawl while other girls go in their beaver cloaks, and is all the more happy that her cloak is worn by some suffering child of want.

Will it be too much to ask you to send this to some lady teacher at the South who will apply it to the physical wants of the poor?

RECEIPTS

IN JANUARY, 1868.

MAINE.

Bangor. Central Cong. Ch., \$55 55; and Sab. Sch. \$31 for a Teacher. First Parish S. S. \$59, for a Teacher.....	\$136 55
Blue Hill. Zenas Closson.....	10 00
Brewer. John Holyoke.....	10 00
Camden. Cong. Ch.....	25 70
Calais. Mrs. N. J.....	50
Center Sidney. Joel Spalding.....	20 00
Cumberland Center. S. M. Rideout, \$3; Wm. Shaw, \$1; Cash, \$1.....	5 00
East Orrington. M. Currier.....	2 30
Levant. Mrs. L. J. Peabody.....	2 00
Monson. Rev. R. W. Emerson, for a Teacher.....	10 00
North Dixmont. O. G. H.....	50
Orland. John Buck.....	100 00
Portland. Mrs. Rev. David Thurston.....	15 00
Rockland. Cong. Ch.....	20 00
Plymouth. Daniel Stevens.....	5 00
Sangerville. Dea. Kingman Drake, for a Teacher.....	5 00
Searsport. 1st Cong. Ch. \$39; Otis Black, \$5; bal. to const. Rev. J. E. Adams and Otis Black L. M.'s: J. G. Baker, \$1.....	45 00
South Paris. Cong. Ch.....	49 60
Sweden. Cong. Ch.....	15 00
West Brooksville. Cong. Ch.....	4 00
Westbrook. Noah Read to const. Rev. FRANCIS SOUTHWORTH L. M.....	40 00
Winthrop. Cong. Ch.....	20 00
—"E. H. Y.".....	6 00

NEW HAMPSHIRE.

Atkinson Depot. Mrs. Mary B. Jones, \$10; Abby H. Clement, \$3.....	13 00
Dover. First Cong. Ch. \$162 46; F. A. Soc. 2 b. of C. \$58.....	162 46
Dublin. Mrs. L. B. R.....	50
Durham. J. M. Willey.....	2 00
Exeter. B. of C.....	
Franklin. Bdl. C.....	
Gilsum. ESTATE Dea. Amhurst Hayward by N. O. Hayward, Ex. \$200 (less Gov. tax, \$12).....	188 00
Goffstown Centre. Sam'l Poor, \$5; Geo. Poor, \$3; Mrs. J. Poor and Mrs. E. Poor, \$1 ea.; Others, \$12 25.....	22 25
Hancock. First Cong. Ch.....	19 17

Hillsboro. O. Crosby and others.....	12 00
Hollis. Ladies, b. of C.....	
Keene. Elisha Rand.....	4 00
Lyme. Cong. Ch. \$89 30; Mrs. H. G. 25c.....	89 55
Manchester. First Cong. Ch. \$138 30; J. G. L. 50c.; Ladies Franklin St. Soc. b. of C.....	138 80
Meriden. Jesse Carter.....	1 00
Mount Vernon. Cong. Ch. \$30; b. of C.....	39 00
Nashua. Pearl St. Ch. \$13 46, and Sab. Sch. \$20; Mrs. Wm. Taylor, \$5; b. of C.....	38 46
New Boston. Mrs. Benj. Dodge, \$10; Mrs. A. K. Lawrence, \$2.....	12 00
North Conway. Cong. Ch.....	1 00
Orfordville. Dea. N. Rugg, \$5; B. H. Niles, \$1 25; Cong. Ch. \$3 75.....	10 00
Stratham. B. of C.....	
Washington. Cong. Ch. \$26; S. F. 50c.....	26 50
West Concord. Cong. Ch. \$17 58, and b. of C.....	17 58

VERMONT.

Arlington. B. of C.....	
Andover. Mrs. M. B. P.....	75
Bakersfield. Mrs. R. P. 50c.; 2 b. of C.....	50
Benson. Mrs. J. J. Howard, \$6 40; b. of C.....	6 40
Bethel. R. B. W.....	50
Brattleborough. E. F.....	50
Bridgeport. Emeline J. Kellogg.....	10 00
Burlington. Third Cong. Ch. \$19; Mrs. E. W. Buell, \$30; First Cong. Ch. \$28 39; "Francis," \$10; C. Bemis, \$5.....	112 39
Cambridge. Mrs. Nancy How, to const. Mrs. ESTHER PUTNAM L. M.....	30 00
Charlotte. Nettie A. Parker.....	5 00
Chester. J. N. Moore, M. D. \$30; Ladies, 2 b. of C. \$75 46; D. H. Maxfield, \$1.....	31 00
East Poultney. Susan Kinney.....	10 00
Essex Junction. B. of C.; Cong. S. S. to const. D. H. MACOMBER L. M.....	36 00
Fayetteville. Ladies, b. of C. and \$1.....	1 00
Franklin. Sab. Sch.....	18 00
Goshen. Jos. Davison.....	5 00
Lunenburg. Cong. Ch.....	11 19
Manchester. Cong. Ch.....	9 00
Marshfield. Alex. Boyles, \$3; John Boyles, \$2.....	5 00
Newbury. Dea. F. Keyes, \$30; Cong. Ch. \$23 53; P. W. Ladd, \$5; Mrs. Ladd, \$5; Mrs. E. Johnson, \$2; Mrs. B. Ruggles, \$1.....	66 53
North Thetford. "A Friend.".....	1 50
Peacham. Rev. P. B. Fiske, \$30; Ezra Chamberlin, \$30, to const. LEONARD JOHNSON L. M.....	60 00
Pern. Individuals, by O. P. Simonds.....	1 00
Plainfield. C. S.....	25
Pomfret. S. Conant.....	2 00
Royalton. A. W. Kenney, for a Teacher.....	30 00
Rupert. Austin Johnson.....	5 00
St. Albans.....	3 00
Saxton's River. Thomas Town.....	10 00
Sharon. Mrs. Lurania Follett.....	3 00
Stowe. Cong. Ch.....	30 03
Thetford. First Cong. Ch. \$34 38; John Lord, \$10.....	44 38
Waitsfield. Miss Naomi Bates.....	5 00
Waterbury. Cong. Ch. \$59 50; John King, \$5.....	64 50
West Newbury. Cong. Ch.....	22 00
West Westminster. B. of C. \$50; B. of C.....	1 00
Weybridge. Ebenezer Rider.....	20 00
Williston. Leet A. Bishop.....	5 00
Woodstock. Cong. Ch.....	28 00
Worcester. Cong. Ch.....	14 00

MASSACHUSETTS.

Abington. First Cong. Ch.....	94 00
Acton. Cong. Ch. b. of C. \$42; 2 b. of C.....	

Auburn. Cong. Ch.	15 45	Lowell. E. D. and I. D. \$30; Member Kirk street Ch. \$5; High street Ch. \$27 01; John street Cong. Ch. \$8 50;—3 b. of C.	70 51
Auburndale. B. of C.		Leicester. Zibiah Nelson, bag of C.	
Ashland. B. Rockwood.	1 00	Lenox. Ezra Osborne.	1 00
Amesbury. Mrs. Miriam Morrill.	25 00	Lunenburg. —, b. of C. and.	25
Amesbury and Salisbury. Union Ev. Ch.	13 00	Malden. Trin. Cong. Ch.	21 22
Amherst. S. S. First Cong. Ch.	75 00	Manchester.—2 b. of C.; J. F. Barbardy, b. of C.	
Andover. South Ch. Charitable Soc. b. of C. \$35; A. Scudder, b. of C.		Medfield. Mrs. L. Guild.	2 50
Belchertown. Cong. Ch. to const. Rev. WILLIAM W. WOODWORTH L. M. \$38 50; Dea. H. Root, \$5; Ladies' Benev. Soc. b. of C.	43 50	Medford. Mystic Ch. to const. JOHN STETSON and E. BORTON, Jr. L. M's.	90 00
Beverly. Rev. E. W. Harrington.	13 00	Middletown. B. of C.	
Boston. Chas. Nichols, \$30, to const. Rev. WILLIAM McDONALD L. M.; "A Friend," \$10; A. Friend in Park street Ch. \$10; Individuals, by J. C. \$3 50; Mrs. C. D. Drury, \$1; "J. A. B. b. of C.—4 b. of C.	54 50	Millbury. First Cong. Ch.	77 25
Brookfield. Mrs. L. E. Montague.	31 40	Milton. Henry G. Durrell.	50 00
Brookline. "E. P."	15 00	North Adams. Cong. Ch.	50 00
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Peoria. Moses Pettengill \$30 00 to const.
Miss LUCY PETTENGILL, L. M; Mrs. E.
Daniels \$1..... 31 01
Plano. Miss C. B. Tenney..... 1 00
Plymouth. L. A. Cook..... 10 00
Princeville. Jos. Kinnah..... 1 00
Rockport. Second Cong. Ch. \$116 92;
First Cong. Sab. Sch. \$8 60..... 125 52
Sparta. Cong. Sab. Sch. \$25 38; Calvin
Todd Hood \$6..... 31 38
Tamaora. Rev. H. P..... 25
Topeka. Rev. A. R. Brooks..... 10 00

MICHIGAN.

Detroit. Rev. C. C. Foote..... 10 00
Dryden. L. A. Jackman..... 1 00
Flint. H. D. Frost..... 1 00
Ganges. "A Friend"..... 1 00
Glen Arbor. Danl. Miller \$1; Others \$2 50 3 50
Lodi. Rev. W. E. Caldwell..... 1 17
Mendon. Individuals, by R. D. Nichols.. 5 00
North Adams. Roswell Parker..... 2 00
Quincy. Mrs. C. W. Lake..... 1 00
South Haven. C. A. Hoppin..... 1 00
Tecumseh. Friends 3 b. of C.....
Warren. Rev. J. L. Beebe..... 10 00
Vernon. W. K. R..... 50

WISCONSIN.

Baraboo. First Cong. Ch..... 16 00
Leicester. W. F..... 50
Sun Prairie. Mrs. D. R..... 25

MINNESOTA.

Austin. Oliver Hitchcock..... 5 00
Beaver. Coll. by Rev. H. Willard..... 11 10
Plainview. Cong. Ch. by Rev. H. Wil-
lard..... 29 90

IOWA.

Grinnell. Chas. Hobart..... 5 00
Kossuth. Mon. Col. Sab. Sch. Con. of
Presb. Chs..... 10 00
Tabor. Mrs. Pamela C. Jones \$30 to
const. Mrs. ADELIA S. BROOKS, L. M;
Cong. Ch. (\$20 of which Thanksgiving
Coll.) \$26..... 56 00

KANSAS.

Burlingame. "A Friend"..... 10 50

CALIFORNIA.

San Francisco. Chas. W. Tappan..... 2 00

DOMINION OF CANADA.

St. Thomas. Nathan Taylor..... 20 52

ENGLAND.

London. Frederick Tuckett £75..... 502 12

SCOTLAND.

Edinburgh. ADAM PEARSON to const. him- self L. M.	30 60
Irvine. The Misses Smith £200.	1340 00

Received at the Cincinnati Office,

Thomas Kennedy, Treas.

(\$3,270 11.)

For A. M. A.

NEW HAMPSHIRE.

Brentwood. Cong. Ch.	9 25
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VERMONT.

Cornwall. Cong. S. S.	20 00
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MASSACHUSETTS.

Melrose. Two b. of C.	
North Wrentham. ————	1 00
South Reading. Cong. Ch. \$75; Cong. S. S. (Books) \$25	75 00

CONNECTICUT.

Greenville. ————	10 00
New Haven. Broadway Sab. Sch.	38 03
Norwich. Miss E. C. Green \$150; Mrs. Holyoke \$50; E. N. Gibbs \$25; Gen. Aiken \$10	235 00

NEW YORK.

Groton. ————	10 00
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TENNESSEE.

Smyrna, Colored People	120 00
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GEORGIA.

Atlanta, Schools	319 56
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ALABAMA.

Montgomery. Schools	185 80
Talladega. Schools	35 50

For A. M. A. and W. F. A. C.

OHIO.

Austinburgh. Myron Whiting \$25; Miss E. G. Austin \$5; Cash \$1 50	31 50
Bloomington. Geo. Stewart and Robt. C. Parker \$10 ea; G. S. Fullerton \$5; Jane Laird \$2	27 00
Cedarville. Coll.	7 50
Cincinnati. Rev. C. A. Clark \$20; "R. I. C." \$15; Bennet & Marsh \$15; Mary E. White \$10	60 00
Clarksfield. ————	10 00
Cleveland. University Heights Cong. S. S.	3 25
College Corners. Presb. S. S.	2 70
Columbus. Dr. S. M. Smith \$20; J. F. Seymour \$5	25 00
Covington. Bapt. Ch. \$21; Christian Ch. \$12 79; Cumb. Presb. \$5 46; D. C. Bronson \$2; J. C. Dowler \$2; Cash 25c. Constitution. W. P. Cutler \$275; Lucy Dawes and A. S. Baily \$5 ea; W. D. Baily and family \$4; S. J. Cutler and T. J. Baily \$2 ea. Others \$10 50 for a Teacher	303 50
Greenfield. For a Teacher	35 00
Huntington. Wesleyan Church	2 00
Iberia. ————	5 00
Kenton. R. L. Chase, Wm. Carey and J. C. Miller \$10 ea; D. H. Benton \$6; R. D. Miller, E. Carey, R. F. McConnell,	

W. D. Dean, L. T. Hunt, J. N. McCoy, J. N. Bronson, J. A. Atkinson, J. B. McConnell, W. M. Cheney, A. W. Snodgrass, B. F. and C. Swarts and John Pfuffer \$5 ea; John Sayles \$3; Cash \$1	105 00
Lebanon. A. Holbrook and family (Mon. Concert)	5 00
London. E. Cristman \$5; W. T. David- son \$1; Cash 5c.	6 65
Lowell. Cong. Ch.	5 00
Marysville. Cong. Ch. \$29 to const. REV. BUCHANAN L. M.; Old School Presb. Ch. \$17 41; "Pilgrim" \$5; J. R. Smith \$2; Mr. Wiley \$1	54 41
Martinsburgh. Mrs. Hannah Boyd	25 00
Mesopotamia. Ladies Sew. Soc.	2 00
Milford Centre. Union meeting Old Sch. Presb. Ch. \$38 40; John Reed \$3; Dr. Walden and H. Stokes \$1 ea.	43 40
New Vienna. G. Burnett, Mrs. G. Bur- nett and G. Pregate \$5 ea; Others \$13 50 Oberlin. M. Andrews and A. J. Cum- mings \$5 ea.	28 50
Painesville. Cong. Ch.	10 00
Peru. Cong. Ch.	202 00
Saint Paris. S. Apple \$1; D. D. 50c.	5 00
Springfield. First Cong. Ch.	1 50
Sullivan. D. Merrifield	15 00
Urbana. U. Presb. Ch. \$12 25; Bapt. Ch. \$1 55	30 00
Williamsfield. Cong. Ch.	13 80
Wilmington. L. R. Moody \$10; Ladies Soc. \$1 80; Others \$25 80	3 10
Woodstock. John McDonald \$5; A. Smith \$2 05; D. Kenfield \$2; Others \$5 65. . .	40 60
Yellow Springs. Geo. L. Kedzie and Sis- ter \$20; Mrs. Ruth, Mrs. Garrison, Wm. D. Miller, C. E. Drake, P. A. Smith, J. K. Hyde, and S. S. Kellog \$5 ea; Wm. K. Miller and C. D. Miller \$3 ea; Mrs. Miller and Miss Partington \$2 ea; Others \$20	14 10
Zanesville. Coll. Meth. Ch. \$7; Coll. Bapt. Ch. \$4 50	85 00
	11 50

ALABAMA.

Athens. Schools	24 00
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TENNESSEE.

Chattanooga. Schools	7 05
Memphis. Schools	76 05
Nashville. Schools	32 25

KENTUCKY.

Lexington. Schools	51 80
Louisville. Schools	80 09

MICHIGAN.

Atherton. H. Scram \$10; Dea. Robinson \$2; Cash \$1 05	13 05
Canandaigua. Cong. Ch.	3 06
Flint. Ira Chase \$10; C. G. Curtis \$5	15 00
Galesburg.	26 00
Goodrich. J. W. Campbell and John Bingham \$5 ea; Mrs. E. Campbell \$1; B. F. Delano \$1; Cash 50c.	12 50
Grand Blanc. E. Parsons \$16; E. Owens \$5; Mr. Bates, Mrs. J. Scram, A. Brain- ard, J. Stevens, and A. D. Miner \$2 ea; 4 Individuals \$1 ea; Others \$1	36 00
Green Oak. Sol. Aid Soc. \$41 55; C. Leil, H. Smith, E. F. Albright, and L. Clark \$2 ea; E. F. Hollister, and J. Barton \$1 ea; Others \$1	52 55
Hillsdale. Dime Soc. \$33; Byron Ham- mond and Henry Waldron \$15 ea; C. T. Mitchel, H. L. Hall and H. J. King \$10 ea; Wm. Waldron, H. L. Hewett, H.	

Baxter and Mrs. E. N. Whittier \$5 ea.;	
Dr. Geo. E. Smith \$3; Cash \$2.....	118 00
Owassa. Cong. Ch.....	8 00
Rome. —.....	20 00
Vienna. D. N. Montague, D. Griffith, D.	
A. Huyck and D. Waldo \$5 ea.; L. H.	
Linsley \$3; E. K. Frost, Mrs. L. H.	
Linsley, H. G. Hinckley and E. L. Cole	
\$2 ea.; L. Tenney \$1; D. E. S. 50c.....	32 50

INDIANA.

Florence. Geo. Hastil.....	25 00
Fortuana. —.....	41 35
Kokomo. W. Cecil.....	1 00
Logansport. —\$55; Cash \$37; D. Pratt	
and T. H. Wilson \$10 ea.; C. Marion and	
W. Wright \$5 ea.; Rev. A. S. Dudley	
and Rev. S. Labon \$2 ea.; Cash on R. K.	
\$3.....	129 00
Madison. G. W. Southwick.....	1 00
Marshall Mill. Christian Ch.....	3 00
New London. Methodist Ch.....	6 50
Russiaville. S. Moody \$1; Christian Ch.	
2c.....	1 20
Wabash. —.....	30 29

Received at the Chicago Office.

(\$2,235 76.)

ILLINOIS.

Aurora. First Cong. Ch. (add'l).....	10 00
Babcock's Grove. Cong. Ch. (in part)....	12 30
Bloomington. Cong. Ch. (in part).....	16 80
Buda. Cong. Ch. (add'l).....	10 00
Bunker Hill. Cong. Ch.....	201 30
Byron. Cong. Ch. (add'l).....	11 00
Chesterfield. Cong. Ch. (add'l) \$35 and b.	
of C. \$52; H. P. 25c.....	35 25
Chicago. Union Park Cong. Ch. \$200 06;	
Salem Cong. Ch. \$30 30; Root & Cady,	
\$25; Mrs. M. J. Benton, \$1; Mrs. W.	
Norton, 3 new quilts, \$10.....	256 36
Danby. Cong. Ch.....	10 60
Delaware and Vicinity. Additional.....	57 00
Geneseo. Cong. Ch. (add'l).....	10 00
Jacksonville. Cong. Ch. (add'l).....	2 00
La Harpe. Cong. Ch.....	11 65
Lisbon. Mrs. J. E. Miller.....	5 00
Lockport. Cong. Ch.....	15 25
Lyndon. ESTATE Dea. A. R. Hamilton.....	25 00
McLean. F. T. King, b. of C. and books,	
\$58.....	
Millburn. Cong. Ch. S. S. (add'l).....	15 50
Moline. Cong. Ch. b. of C. \$82.....	
Oncida. Cong. Ch. (add'l).....	5 50
Ottawa. Ladies' Benev. Soc. of Plym. Ch.	
3 b. of C. \$185.....	
Payson. Cong. Ch. (add'l).....	8 00
Princeton. Cong. S. S.....	30 00
Providence. Cong. Ch.....	5 00
Rockford. First Cong. Ch. (in part)	
\$122.01; Female Seminary (add'l), \$50;	
Westminster Presb. Ch. (in part), \$22 10;	
First Cong. S. S. (add'l), \$12 40.....	206 51
Roseville. Cong. Ch. (add'l).....	13 25
Springfield. Cong. Ch.....	35 45
Tonlon. Cong. Ch. (add'l).....	12 00
Wheaton. First Ch. of Christ.....	12 00

IOWA.

Bowen's Prairie. Friends.....	13 25
Buffalo Grove. Mrs. E. M. Potwin.....	5 00
Castalia. Union Coll.....	7 75
Chester. Cong. Ch.....	6 35
Clermont. Presb. Ch.....	12 25
Colesburgh. Cong. Ch.....	5 50
Durant. Cong. Ch.....	10 85
El Dorado. "Two Friends,".....	10 00
Genoa Bluffs. Cong. Ch.....	8 50

Grinnell. Cong. Ch.....	180 03
Lime Springs. Union Coll.....	5 75
Lime Springs Station. Union Coll.....	19 00
Mitchell. Union Coll.....	24 75
Old Man's Creek. Welsh Cong. Ch.....	15 50
Osage. Cong. and Bapt. Ch's.....	63 55
Oskaloosa. J. E. Y.....	4 75
Ossian. "Friends,".....	9 25
Postville. Cong. and M. E.....	36 26
Staceyville. Cong.....	5 00
Stellapolis. Welsh Cong. Ch.....	49 00
Tabor. Sab. Sch.....	27 45
Wilton Union Coll.....	15 00
Winthrop. Cong. Ch. and Friends.....	

WISCONSIN.

Allen's Grove. Cong. Ch. (in part).....	34 00
Beaver Dam. Presb. Ch. \$132 50; C. How-	
ard, \$1.....	133 50
Beloit. First Cong. Ch. (in part), \$54 50;	
Second Cong. Ch. (in part), \$17.....	71 50
Center. Cong. Ch. \$14 50; Christian Ch.	
\$3 87.....	21 37
Clinton. Rev. J. Brewer.....	2 00
Columbus. Salem W. C. M. Ch. \$56 12;	
Bethel W. C. M. Ch. \$11 75; LEGACY of	
Mrs. Wm. R. Williams, \$26 75.....	94 62
Cookville. Cong. Ch. and Others (in part)	
Elk Grove. Cong. Ch. (in part).....	43 00
Emerald Grove. Cong. Ch. (in part).....	21 75
Green Bay. First Presb. Ch.....	24 00
La Crosse. "A Friend," \$3; Mrs. M. T.	
Hale, \$2.....	14 40
Rosendale and Springdale. Ind. Cong. Ch.	
(in full).....	5 00
Whitewater. Cong. Ch. (in part).....	25 00
	8 00

MICHIGAN.

Ada. Cong. Meth. and Bapt. (add'l).....	17 00
Benton Harbor. A. James.....	5 00
Benzonia. Cong. Soc.....	25 00
Cannon. Cong. and Meth. \$41; V. Haynes,	
\$5; Others, \$7.....	53 00
Cannonsburg. Z. Rood, \$5; Others, \$29 50.	
Ceresco and Vicinity. Bapt. and Others.....	34 50
Chain Lake. Friends.....	58 85
Coldwater. Ladies' Benev. Soc. b. of C.	
\$171 25.....	7 20
Dorr. Cong. Ch. and Friends.....	
Eastmanville. Cong. Ch. (add'l).....	38 50
Easton. Cong. Meth. and Bapt.....	2 50
Fredonia. Cong. Ch. and Others.....	42 00
Gaines. United Brethren.....	38 50
Greenville. "Friends," by Mrs. Patton,	
b. of C. \$73.....	22 00
Hopkins. Cong. Ch.....	
Lafingsburg. Cong. Ch.....	12 90
Moskegon. Cong. Ch. (add'l).....	13 50
Paris. "Friends,".....	90 00
South Boston. Cong. Ch.....	22 75
St. Joseph. "Friends,".....	22 85
Wayland. "Friends,".....	10 00
	4 00

MINNESOTA.

Adams. "Friends,".....	2 50
Le Roy. "Friends,".....	3 75

INDIANA.

Orland. M. A. Jones.....	5 60
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MISSISSIPPI.

Through Rev. J. P. Bardwell, for	
Education.....	238 37
Total.....	\$25,997 78

W. E. WHITING.

Asst. Treas.